

Response to Adversaries

Antikeimai vs. Keimai

1 Corinthians 16:8-9 (KJV) 8 But I will tarry at Ephesus until Pentecost. 9 For a great door and effectual is opened unto me, and there are many **adversaries**.

- **Adversaries** – **antikeimai** – *to oppose, be adverse to, withstand – come against position and assignment. Opposes keimai, which means to lie outstretched or to be positioned for a cause. It is the commissioning or ordained planting of a leader or friend of God in a location, or the position of strategic placement itself. From the root tithemi! Antikeimai tries to inhibit saints from accepting their role.*
 - o More on **Keimai** –
 - When we accept our placement, God will reveal what He has placed (*tithemi*) within us, then we are able to function in our *histemi*. Our *tithemi* is what God has placed within us that He continues to develop.
 - The world system of wickedness is currently in control of most of the *keimai* alignment – we are called to redeem the root places of foundational identity of *keimai*.

Additional *Antikeimai* scriptures:

- **Luke 21:14-15: 14 Settle** (*tithemi*) it therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a **mouth** (*mouth or edge of a sword*) and **wisdom** (*sophia*), which all your **adversaries** shall not be able to gainsay (*speak against*) nor **resist** (*antihistemi*).
- **Philippians 1:28** And in nothing terrified by your **adversaries**: which is to them an evident token of perdition, but to you of salvation, and that of God.
- **Galatians 5:16-17: 16** This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are **contrary** the one to the other: so that ye cannot do the things that ye would.
- **Luke 13:17** And when he had said these things, all his **adversaries** were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Facing A Similar Adversary: Hannah's Insistence & Intimacy with God

1 Samuel 1

1 Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: 2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. 3 And this man went up out of his city

yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: 5 But unto Hannah he gave a **worthy portion**; for he loved Hannah: but **the LORD had shut up her womb**. 6 And her **adversary (sara)** also **provoked (ka'as)** her **sore (ka'as)**, for to make her **fret (ra'am)**, because **the LORD had shut up her womb**. 7 And as he did so year by year, when she went up to the house of the LORD, so she **provoked (ka'as)** her; therefore she **wept (baka)**, and did not eat. 8 Then said Elkanah her husband to her, Hannah, why weepest (*baka*) thou? and why eatest thou not? and why is thy heart grieved? am not I better (*towb*) to thee than ten sons?

- *Peninnah* – Her name is the feminine form of *paniym*, the face of God.
- *Sara* – straits, distress, trouble, (related to *sarar* - narrow place, bound, etc.)
- *Ka'as ka'as* –
 - o to trouble; by implication, to grieve, rage, be indignant: — be angry, be grieved, take indignation, provoke (to anger, unto wrath), have sorrow, vex, be wroth.
- *Ra'am*
 - o to tumble, i.e. be violently agitated; specifically, to crash (of thunder); figuratively, to irritate (with anger): — make to fret, roar, thunder, trouble, to cause to tremble
- *Baka*
 - o interceding in supplication on behalf of the burden of God
 - o very deep resonance within the core of who God made us to be, a dynamic creative capacity that God envisioned when He created us

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD. 10 And she was in **bitterness (mar)** of **soul (nepes)**, and **prayed (palal)** unto the LORD, and **wept (baka) sore (baka)**. 11 And she **vowed (nadar)** a **vow (neder)**, and said, O LORD of hosts (*saba*), if thou wilt **indeed (ra'a) look (ra'a)** on the affliction of thine handmaid, and **remember (zakar)** me, and not forget thine handmaid, but wilt give (*natan*) unto thine handmaid a man **child (zera – seed)**, then I will give (*natan*) him unto the LORD all the days of his life, and there shall no razor come upon his head. 12 And it came to pass, as she continued **praying (palal)** before the LORD, that Eli marked her mouth. 13 Now Hannah, she spake in her heart; only her **lips (sapa)** moved, but her voice was not heard: therefore Eli thought she had been drunken. 14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. 15 And Hannah answered and said, No, my lord, I am a woman of a **sorrowful (qaseh)** spirit (*ruah*): I have drunk neither wine nor strong drink, but have poured **out (sapak)** my **soul (nepes) before (paniym)** the LORD. 16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my **complaint (also communication)** and **grief (ka'as)** have I **spoken (dabar)** hitherto. 17 Then Eli answered and said, Go in peace: and the God of Israel grant thee thy **petition (shelah)** that thou hast **asked (sha'al)** of him. 18 And she said, Let thine handmaid find **grace (hen)** in thy **sight (ayin)**. So the woman went her way, and did eat, and her **countenance (paniym)** was no more sad.

- *Nepes* – soul, mind, living being
- *Palal* –
 - o to fall or prostrate oneself, to assess, to expose oneself in vulnerability, to become fully exposed before a judge.
 - o To discern and to make a distinction between things or people, or to present a situation to someone who then discerns.
 - o A formed judgment inspired by God through our partnership in supplication - the active product of supplication.
 - o Similar to NT *proseuche*.
 - o When we humble ourselves and commit who we are to God, we will represent Him as an authority in the land in prayer. God will hear our prayers.
 - o It can also mean to herald something wonderful or unfathomable, declaring something difficult to do.
- *Baka baka* – double issuance!
- *Ra'a ra'a* – double issuance!
 - o to become aware, perceive, ascertain; an intellectual seeing; to examine or supervise; to observe in order to align or emulate.
 - o To assume responsibility for what is being placed before us, to gain an understanding of what is going on around us, an insight.
 - o To appear before Adonai Yahweh: to be faithful to our placement in the plan of God.
- *Lips (sapa)* - Prophetic or apostolic pursuit of whatever God wants to declare – the beginning point – going forward. Being proactive regarding what God is wanting to do.
 - o Covenanting with God through her lips.
 - o Bracing wind-swept terrain – border – brink of breakthrough
- *Qaseh* (“sorrowful”)
 - o Severe, churlish, cruel, grievous, hard(-hearted), heavy, impudent, obstinate, sore, sorrowful, stiff(necked), stubborn, in trouble, fierce, intense, vehement, stubborn, terrible in battle
- *Sha'al*
 - o more than to merely petition concerning something, the word itself is a term of endearment which implies an entitlement of some sort
 - o inner commune existing between God and a person and is the sign of the measure of depth in the individual relationship between God and man
 - o not just intimate commune, but partnership with God
 - o sonship – asking God concerning our own placement as a son and what we can do for the Heavenly Father concerning what lies ahead

19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD **remembered** her. 20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have **asked (sha'al)** him of the LORD. 21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly

sacrifice, and his vow. 22 But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may **appear (ra'a) before (paniym)** the LORD, and there **abide (yasab)** for ever. 23 And Elkanah her husband said unto her, Do what **seemeth (ayin)** thee **good (towb); tarry (yasab)** until thou have weaned him; only the LORD establish his word (*dabar*). So the woman **abode (yasab)**, and gave her son suck until she weaned him.

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young. 25 And they slew a bullock, and brought the child to Eli. 26 And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that **stood (nasab)** by thee here, **praying (palal)** unto the LORD. 27 For this child I **prayed (palal)**; and the LORD hath given me my petition (*shelah*) which I **asked (sha'al)** of him: 28 Therefore also I have lent (*sha'al*) him to the LORD; as long as he liveth he shall be lent (*sha'al*) to the LORD. And he worshipped (*saha – proskuneo*) the LORD there.

- *Yasab* – to sit, dwell, abide (*sit as judge, sit in ambush, marry*)
- *Nasab* - to station, appointed, deputy, erect, establish, officer, pillar, present, rear up, set (over, up), settle, sharpen, establish, (make to) stand(-ing, still, up, upright), best state.

What does this mean for us?

Ordained Barrenness & Miraculous Births In Scripture

Woman	Reference	Who Asked God?	Type of Request	Outcome	Notable Child
Sarah	Genesis 11:30; 21:1–2	Not recorded	—	God fulfills promise sovereignly	Isaac
Rebekah	Genesis 25:21	Isaac (husband)	Explicit prayer	God answers husband’s prayer	Jacob & Esau
Rachel	Genesis 29:31; 30:22	Likely Rachel	Implied	God “remembers” her	Joseph, Benjamin
Leah (<i>unloved, possibly functionally barren at times</i>)	Genesis 29:31	Not recorded	—	God opens womb due to affliction	Judah (ancestor of kings)
Manoah’s wife	Judges 13:2–3	Not recorded	—	God initiates	Samson
Hannah	1 Samuel 1	*Hannah herself*	Explicit, vowed prayer	God answers directly	Samuel
Michal	2 Samuel 6:23	No one	—	Remains childless	None
Abimelech’s household women	Genesis 20:17–18	Abraham (outsider)	Intercessory prayer	Wombs reopened	Not specified
Shunammite woman	2 Kings 4:14–17	Not recorded	—	Prophet initiates promise	Son (unnamed)
Elizabeth	Luke 1:7, 13	Zechariah (likely both)	Implied long-term prayer	God answers	John the Baptist